

THE
CHRISTIAN HERALD.

VOL. I.]

Saturday, May 4, 1816.

[No. 6.

Communication to the Editor of the Christian Herald.

NEWARK, N. J., April 22, 1816.

SIR,

By the direction of the Managers of the Philadelphia Bible Society, an order was forwarded to England in the month of August last, for 300 Spanish Testaments, designed for distribution among the Spaniards at New-Orleans, and the vicinity of that place. The Committee of the British and Foreign Bible Society, upon hearing of this demand, voted 1000 Spanish N. Testaments, 500 French do., and 100 French Bibles, to be forwarded to the Louisiana Bible Society, for gratuitous distribution among the destitute in that quarter. These books arrived at New-Orleans, by the way of Philadelphia, in the month of January. The following extract of a letter from one of the Managers of the Louisiana Bible Society, which came to hand some weeks ago, will show the manner in which the Testaments were received by the Spaniards, and likewise give some information relative to the distribution of the French Testaments and Bibles :---

“ NEW-ORLEANS, 29th January, 1816.

“ MY DEAR SIR,

“ I have no doubt it will give you pleasure to hear of the prosperous progress of the Louisiana Bible Society. The French Bibles, printed in New-York, have much pleased the inhabitants of New-Orleans. About 600 copies have been distributed among the heads of families, who have generally manifested much satisfaction and thankfulness for the gift. One or two persons have asserted, that for ten or twelve years they have been endeavouring to get a French Bible without success. Some have expressed their joy on obtaining a Bible, by declaring that a hundred dollars would not make them more happy. The New-Testaments distributed last year, have been generally read, particularly by the youth in schools. All express their satisfaction in this book.

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"The venerable British and Foreign Bible Society has presented us with 1000 Spanish New-Testaments, 300 French New-Testaments, and 100 French Bibles, which I began to distribute about ten days ago. I am really delighted and highly encouraged at the manner in which the Spaniards have received the Spanish New-Testament. Many most pleasing occurrences are almost daily animating us to persevere in distributing the oracles of eternal life among this people.

"From the facility with which I have distributed the Spanish New-Testament among the Spaniards, I have been induced to think that an exploring Mission to Campeachy, Carthagena, &c. should be undertaken, to learn with certainty the practicability or impracticability of distributing the Spanish New-Testament among the inhabitants. There is a wide field where Christian charity may find employment without end. I was informed by an American gentleman a few days ago, that, when at Campeachy the last summer, he endeavoured to purchase a Spanish New-Testament in order to learn the language, and offered a Spaniard five dollars for one which had been given him at Jamaica; but the latter refused to part with it at any rate.

"Believe me sincerely your friend,

"A. HENNEN."

I add the following extract of a letter from the Rev. Daniel Smith*, dated

"NATCHEZ, March 4, 1816.

"DEAR SIR,

"I wrote to you immediately after my arrival in New-Orleans; but I heard nothing from you until I came to this place. I tarried in New-Orleans near two months. I was principally occupied in disposing of my Bibles and other books. I have sent boxes to Jeffersonville, Shawanee-Town, Vincennes, Redbanks, mouth of the Cumberland, St. Louis, Nashville, Pearl-River, (Miss. Ter.) Amite Co. and Pinckneyville, (Miss. Ter.) Plaquemine, Opelousas, and Attakapas, (Louisiana): 225 Bibles were distributed among 8

* Mr. Smith went out to the Southern Country as a Missionary from the Massachusetts Missionary Society. He left Boston the latter part of last October, and arrived at New-Orleans on the 21st of November. He took on with him more than 1000 English Bibles, for gratuitous distribution, the donation of different Bible Societies and individuals in Boston and the vicinity of that place. He had also some thousands of religious Tracts and other books, designed principally for gratuitous distribution.

or 900 troops in New-Orleans by Mr. Tarrant, the chaplain who is since dead. 25 were deposited in the custom-house, New-Orleans for the use of the shipping that clear out from that port.

"Mr. Hull preached the Anniversary Sermon before the members of the Bible Society. A contribution was obtained, amounting to \$133. Mrs. B. circulated a subscription paper among the ladies, and obtained \$200 for the Society. More than \$1000 were due from the members.

"A donation of 1000 Spanish Testaments, 300 French do., and 100 French Bibles, has been received from the British and Foreign Bible Society. About 500 Spanish Testaments have been distributed. The French Bibles from England and New-York are distributing very rapidly.

"A Bible Society has lately been organized on the Amite, called "The Amite and West-Florida Bible Society." Its subscriptions are large already. The Bible Society here has lately purchased near 300 Bibles. Those, with some I brought, are now distributing.

"Since I have been here, the ladies have commenced the formation of a charitable Society for the instruction of poor children. The subscription amounts to near \$500. I expect a charitable school will soon be established.

"This, my dear brother, is a happy day in which we live. We have only to stand still, and see the salvation of God. Whether we labour or are idle, the great work goes forward. The Lord cannot want means and instruments; but if we are active in his service, we shall receive the reward. Pray for me, that I may be found faithful.

"Your friend and brother in Christ,

"DANIEL SMITH."

By a letter received from a friend residing at St. Louis, Missouri Territory, dated February 8th, 1816, I am informed that the Bibles and Testaments which have been sent on to the Territory, have been generally distributed. The writer states that he has given out the English Bibles to the destitute, and that they were thankfully received; and that more could be given out if they could be obtained. He received, some time ago, 260 French Testaments for gratuitous distribution. About 200 of them had been given out in St. Louis and St. Genevieve. He states that some opposition had been made to their circulation, by the priest residing in a certain village; and that there were numbers of the Roman Catholics who kept their Testament privately from the knowledge

of the priest. In some instances the common people had been forbidden the privilege of confessing, because they had Testaments by them. It is the opinion of the gentleman, that the Testaments will do much good.



From the Newark Centinel.

*A letter from the Rev. Samuel Newell, Missionary to India,
to the Rev. Edward D. Griffin, D. D. dated*

BOMBAY, June 11th, 1815.

DEAR SIR,

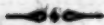
By the present opportunity I send to Dr. Worcester my journal, which contains the history of all my wanderings and afflictions from my arrival in India till I came to Bombay. I have requested Dr. W. to let you see it. This will supply the place of many letters. You will also learn, from our communications to the Board, from time to time, the history of our Mission, and its present state. We have been carried through a series of afflictions, painful and distressing in the extreme, and have often been ready to say, "The mercies of God are clean gone, and the Lord will be favourable no more." But we can now sing of the goodness and faithfulness of God, and say, "Hitherto the Lord hath helped us." We are now permanently established in this important place, and have, through divine goodness, made so much progress in the language as to be able, though with stammering lips, to preach the *good news* to a people to whom Christ was before unknown. Mr. Hall and myself are the only Protestant Missionaries on this side of India, except an Armenian brother at Surat, in connexion with the Serampore Mission. The Mahratta language, which we are learning, is the language of many millions of people in this region. There are *two hundred thousand* in Bombay alone. When we look at the multitudes of heathen around us, who are daily dropping in long and rapid succession into the eternal pit, ignorant of what awaits them beyond the grave, we are compelled to take up a lamentation, and say, "O thou slaughtered Lamb of God, why was thy blood shed in vain! Why perish these countless millions of immortal souls for whom thou hast endured the pains of death!" O my dear Sir, who will be answerable for this waste, (if I may so speak,) of redeeming blood? Why do whole nations thus go down to hell from generation to generation? It is only because the *Church* and the *ministers* of Christ will not obey his *last* and *emphatic* command,

to "teach all nations." Is not this strange? To what can we attribute this known, wilful, and persevering disobedience to the last, authoritative command of the King of Zion? Did not he who said, "Thou shalt not kill," say in as positive a manner, "Go into all the world, and preach the Gospel to every creature?" And is not the breach of the latter command as ruinous in its consequences as the violation of the former? May we not say to the Christian, though thou commit no murder, yet if thou disobey the Saviour's last command, then, through thy disobedience, shall thy heathen brother perish, for whom Christ died! When we stand at the distance of 15,000 miles, and look at 600 millions of heathens in Asia in one mass, only a general and comparatively faint impression is made on the mind; but standing, as we now do, in the *midst* of the heathen, and *seeing* them groping in thick darkness, bewildered in the mazes of the most absurd and shocking fictions that the depraved mind of man could invent, wedded to their idols and enslaved to vice; *when* we see, as we sometimes have seen, a hundred thousand of our fellow-creatures at once dancing and shouting around the bloody car of Juggernaut, and prostrating themselves before that hateful demon; *when* we actually behold all the nameless ingredients that go to make up that mass of corruption, guilt, and shame, comprised in *idolatry*:---O! it is enough to awaken, in the heart that can feel for the wretchedness of fallen man, every emotion of pity, indignation, grief, and burning zeal. We are sadly deficient in zeal and in duty; but when we look on these heathen, and see how they live, and how they die, and consider how long it has been thus,---we sometimes wish we could raise our voices to such a pitch, that they might reach beyond the intervening oceans and continents, and enter into the ears of our brethren and fathers in America. My dear Sir, let me engage you to speak in our behalf, and plead in our stead the Missionary cause before the Churches*. They have sent us forth, a little feeble band, to encounter a great host; we have been scattered abroad, and our little number has already been considerably reduced. Will the Churches that sent us forth now leave us to prosecute the

* For years past it has been usual for some of the Ministers who are the most active supporters of the *London Missionary Society*, to travel through the Island to preach Missionary Sermons and make collections in favour of Missionary objects. Would not something of this kind be proper in this country? Ought not the attention of the religious public, from the Northern to the Southern limits of the States, to be called to the great subject of MISSIONS, and their aid earnestly solicited?

Editor of the Centinel.

work alone? We look to them for support in the arduous conflict in which we are engaged. Unless they fill up our ranks which have been broken in the first onset; unless they send forth **A GREAT MANY MORE**, and determine to prosecute the work with vigour and perseverance, the lives and the treasure which they have already bestowed on the object will be thrown away. Where are the numerous converts that have lately been gathered into the Churches in the late revivals in different parts of the land? They have enlisted under the banners of the cross; do they not burn with zeal to join the Captain of their salvation, and attend his triumphant march, while he goes through the earth conquering and to conquer? Shall we not soon greet some of them as fellow-labourers in this part of the vineyard? Shall we not see others going to strengthen, and support, and encourage our dear solitary brother Judson at Rangoon; and others going in different directions to form new stations? But I must stop. Dear Sir, let me entreat you again to plead the Missionary cause before the Churches, and to call on them by the commission they gave us to preach Christ to the Gentiles,---by the right hand of fellowship which they gave us when they sent us forth, ---by all the afflictions and trials which we have suffered in the prosecution of our work,---by the love of Christ and the souls of the heathen, entreat them not to leave us to this great work alone. Let them send forth *more missionaries*, and still **MORE**, and never think they have done enough, until the kingdom of **GOD** shall come, and his will be done on earth as it is in heaven.



Address to all Christians throughout the United States.

THE following extract of a late Report of *The Bristol Auxiliary Missionary Society*, is respectfully submitted to your serious consideration:

"In China, the indefatigable Mr. Morrison, and his excellent coadjutor Mr. Milne, are labouring for the salvation of that immense empire. Mr. Morrison has printed two thousand copies of his Chinese Tract; and five hundred copies of his Chinese Testament, in a language which may be read by hundreds of millions of the human race. But what are they to the necessities of one third of the whole globe, who speak the Chinese language? Mr. Milne declares that the city of Canton alone, would be but indifferently supplied with a million of copies! He laments that their funds are exhausted, that *they cannot go a single step further*, nor print one copy more, unless further aid be afforded from this country. "This," he adds, "is the fact, and I hope it will plead more strongly than ten thousand entreaties with the Christian public." Mr. Milne has lately made a tour of fourteen hundred miles to the island of Java, for the purpose of distributing the New-Testament, and Religious Tracts. He was every where welcomed by persons of all ranks with the

warmest hospitality. The Chinese received his presents with gratitude, listened to his discourses with attention, called him "Padri Tjina," the minister of the Chinese; strongly importuned him to continue, and establish a Mission at Java; and after his departure expressed a strong desire that he would return, and explain the book which he had given them; declaring that they could find no rest, day nor night, in their minds, since they had read it. Mr. Milne, in a letter to our worthy Secretary, dated Canton, February 6th, 1815, says, 'I hope the Bible Society will ever keep their eye on, and turn the stream of their benevolence towards China. We want, Sir, *Fifty Millions* of New-Testaments for China, and afterwards only about one sixth of the population would be supplied. I should ask no higher honour upon earth than to distribute the said number.' Thus far from the Report.

Behold, fellow-christians of the United States, what a field of usefulness, what scenes of blessedness are unfolding to our view! The Providence of God is fulfilling his promise, that all the ends of the earth shall see the salvation of our God. China is whitening to the harvest; and the word of the Lord has been translated into a language spoken by hundreds of millions of our race, who have hitherto been sitting in darkness, and the region of the shadow of death. The printing of the sacred volume, as you learn above, has been suspended for want of funds. American ships are soon to sail for Canton, to accumulate worldly treasures by the importation of the products of China; let them not depart without carrying with them some testimony that American Christians take an interest in the spiritual welfare of that nation who have contributed so largely to the temporal wealth of the United States.

Shall the distribution of spiritual food among so many millions of mankind be suspended for want of money to print the Bible? Mr. Morrison has patiently devoted eight years of his life in perfecting this translation; forsaking father and mother, country and ease, to promote the spiritual and eternal good of a nation who reside thousands of miles distant from his native home. And shall his labours be lost for want of support from his fellow-christians? shall a nation fail of the distribution of the word of life, for want of a small portion of the temporal wealth of Christians, who enjoy country, and kindred, and ease? Ah, no! it cannot be: the cry of millions of perishing souls sounds loud in our ears from China, "send over and help us." Such as are willing and able to do so, are respectfully requested to forward their donations to ROBERT RALSTON, in Philadelphia, or to DIVIE BETHUNE, in New-York, by whom the amount will be faithfully remitted to Messrs. Morrison and Milne, in China.---It is the work of the Lord, and he loves a cheerful giver.

THE AMERICAN BIBLE SOCIETY.

No. II.

IN order rightly to estimate the importance of a *National Bible Institution*, and to judge of the expediency of forming one in this country, let us attend to the general *nature* and *design* of such an establishment.

Its object is to promote the most extensive and the most efficient circulation practicable of the oracles of divine truth, among the destitute, by sending them to remote places, not under the immediate charge, nor within the limits of *local* Bible Societies already established. What sincere Christian, when he reflects on the *nature of that object*, on the blessings he confers on his fellow-men, by putting them in possession of the Bible, can hesitate to aid in advancing it by all the means which Providence has put in his power? This is an object for which we may claim a zeal almost without bounds; it is one of the highest magnitude, as well in regard to communities as to individuals,---as well in regard to the order and welfare of nations, as to the hopes and happiness of every member of the human family. Its aim is "Glory to God in the highest," with "peace on earth, and good will to man." It was well said by an eloquent advocate* of this great cause, on the establishment of the Auxiliary Bible Society at Cambridge, (G. B.) that "To possess a Bible, is (so to speak) to possess God at all times, and in all places. It is to hold conference with him at our pleasure---to en throne him in the world--to embody the immaterial essence of the Deity, and to bring God home, as it were, in substance to his creatures. Considering the *national* possession of the Scriptures in this point of view, the mind loses itself in contemplating the blessed results to be anticipated from the universal diffusion of this heavenly light, when the Book, which has hitherto been but the lamp of a solitary *aisle*, shall be suspended from ever pillar of *the temple*. To limit the benefit, is almost to limit Omnipotence. To estimate the consequences, is to estimate the power of God to do good, and the capacity of man to receive it."

Another distinguished friend† to Bible Institutions, in speaking of the general nature and tendency of the first establishment of this kind in Great Britain, thus observes, "I believe, Sir, that the knowledge of God will one day be universal; and it is to accelerate that period--or I should rather say, under the Di-

* The Rev. Mr. Cunningham.

† Rev. Mr. Dealtry.

vine guidance, to prepare the way for it---that I have attached myself to this cause. Our wish is not to commit injury, but to do good; and to do it upon the *largest scale*: to clear away the wreck of generations, to heal the wounds that have been bleeding for nearly 6000 years, and to raise to the dignity of his condition every creature that bears the name of man. In contemplating the labours of this Institution, (the British and Foreign Bible Society,) the noblest, in my opinion, that ever presented itself to the admiration of any age or country, I would endeavour to forget that any difference of feeling has existed on the subject. Every one who wishes to ascertain the character of this Institution, knows where to find it. He will seek it in the hearts and dwellings of the poor. He will look for it among the thousands of our countrymen, who have received its bounty, and are praying for its success. He will visit the banks of the Neva and the Ganges. He will carry his mind both to the Eastern and Western world: and, if the outgoings of the morning and the evening should be heard to unite in praise, he will turn to this messenger of heaven, and bless the Power that sent her to our shores. He will lift up his eyes, and look forward to the nations which are yet to come, and will there behold this great river of Christian munificence, rolling its majestic tide among the habitations of future days, and distributing in many channels its salutary streams."

But perhaps it will be asked, Are not the nature and design of all the Bible Societies now formed in the United States substantially the same with those of the proposed National Institution? To this query, the true answer must be in the negative. The greater proportion of those already established have been formed for local purposes; for the relief and accommodation of particular States, Counties, and Towns. The names by which these Societies are distinguished mark the limits of their *ordinary* operations. This circumstance of itself has the effect, in many instances, of circumscribing the efforts of these limited associations. Instances there are indeed, and they deserve to be mentioned with praise, in which the Managers of some of these Societies, with a benevolence truly Christian, have extended their aid to remote parts of our country, where the wants of the people *were* more urgent, where there was a more evident and deplorable famine of the "Bread of Life," than in their own more immediate neighbourhood.

But CHRISTIAN CHARITY is a liberal, an elevated, and heart-stirring principle. It is not to be confined within the narrow limits of any particular place or denomination. Taught

by the precepts and example of the Redeemer, and peculiarly by his instructive parable of the good Samaritan; the true Christian considers not merely his friends, kinsmen, fellow-citizens or subjects, as his *neighbours*; but every human being, whose wants or misfortunes urgently demand assistance or relief.

“ When constant FAITH and holy HOPE shall die,
One lost in *certainty*, and one in *joy* ;
Then thou, more happy pow’r, fair CHARITY,
Triumphant sister, greatest of the three,
Thine office and thy nature still the same,
Lasting thy lamp and unconsum’d thy flame,
Shalt still survive ;—
Shalt stand before the host of Heav’n confess’d,
For ever blessing, and for ever bless’d.”

Having taken a short view of the *origin* of Bible Societies, as well as of their *nature* and *design*, let us awaken our zeal on this interesting subject, by contemplating the example of other nations in the establishment of National Bible Institutions. It is not to their efforts for the supply of the poor of their respective countries with the sacred volume, that we wish particularly to direct the public attention; but to the measures they have taken for the purpose of concentrating and directing the *national efforts*, and exciting a national spirit; and by the union of talents, character, wealth, and influence, engaging and securing general confidence and support, and thus giving stability and permanence to these National Institutions.

The first of these which claims attention, is “ THE RUSSIAN BIBLE SOCIETY.” It was at first established by the name of “ The *St. Petersburg* Bible Society,” under the special patronage of the Emperor Alexander; but it was soon discovered that this name by no means accorded with the liberal spirit of its founders, and had a tendency to limit their efforts, in the diffusion of the sacred volume. On mature consideration, it was therefore determined to change the name of the Institution, and accordingly it *was* changed to that of “ *The Russian Bible Society.*” “ *Names,*” said the great Mr. Burke on a certain occasion, “ *are things.*” Their effects are often beyond estimate or calculation. Such were those that followed the change of name in the instance mentioned above. The Rev. Mr. Paterson, in his letter to one of the Secretaries of the British and Foreign Bible Society, dated April 3, 1815, writes as follows: “ The change in its constitution from the ‘ *St. Petersburg,*’ to the ‘ *Russian Bible Society,*’ and from being confined to the professors of foreign

religions, becoming extended to *all the inhabitants of the Russian empire*, has proved of the *greatest importance to the cause*.

"The clergy of the Greek Russian Church now take an active part in the affairs of the Society. The first members of the Holy Synod are members of our Committee, and are present to take an efficient part in all its transactions. They have recognized the Bible Society as one of God's greatest gifts to men in the latter days, and as his appointed instrument for enlightening the nations."

This Society held its first annual meeting at Petersburg, on the 29th September, 1814, in the Taurian Palace, one of the most beautiful edifices of that city. Prince Galatzin presided. The Vice-Presidents consisted of several of the highest officers of the empire. "It was particularly pleasing," says the Rev. Mr. Pinkerton, who was present at this meeting, "to see on the right the first dignitaries of the Greek, Catholic, Armenian, and Georgian Churches, sitting in their sacerdotal garments, in amity and peace, and met on so glorious an occasion: on the left were seated ladies and noblemen of the first rank in the empire, and the other parts of the hall were filled with the other members and promoters of the Society, of *every rank and denomination*."

On the 13th January, 1815, Mr. Pinkerton, in his letter to the British and Foreign Bible Society, writes thus: "The Russian Bible Society is daily and visibly gaining more interest in the estimation of the public. Its beneficial effects on the hearts and lives of men are becoming more and more evident; and, in proportion as good men are brought more thoroughly acquainted with its principles, their exertions augment, and their prayers increase in fervour for its prosperity."

The next *National Institution*, originating from one of a limited nature, and claiming particular notice, is "THE PRUSSIAN BIBLE SOCIETY." In the year 1805, at the instance of the British and Foreign Bible Society, an association was formed in the capital of Prussia, under the name of "The Berlin Bible Society." This event took place on the 2d August, 1814; and the Society was composed of some of the first characters of the kingdom, both in Church and State. "The whole business" on this occasion, says an eye-witness, "was conducted truly in the spirit of the cause; and I humbly trust that the Prussian Bible Society so instituted, at such a period, and in the capital of the kingdom, will ultimately be the means of dispelling the mists of error and infidelity, which

have for many years enveloped every order of society, in this country, and produced an awfully diversified scene of public and private misery."

The third instance, deserving particular notice, of a National Society springing from one of a local and limited nature, is that of "**THE NETHERLANDS BIBLE SOCIETY.**" This owes its origin to "**The English Bible Society,**" established at Amsterdam on the 23d of March, 1814. The members of this Society, at its first establishment, appointed a Committee of six Directors, who, with the officers of the Society, were directed "to promote the formation of a *National* or *Dutch Bible Society*; and when that Society should be formed, the English Bible Society was to be *auxiliary* to it."

In conformity with these views, a National Bible Institution was accordingly formed at Amsterdam, on the 29th June, 1814. The Minister of the Interior was chosen President, and the Governor General of Holland, and one of the Burgomasters of Amsterdam, and two other distinguished characters, were chosen Vice-Presidents. In April, 1815, the Secretary of this Society, in his letter to a correspondent in London, says: "Though the progress of our Society be slow, its operations have been uniformly steady and auspicious. We are gradually receiving new accessions of strength and respectability from every religious denomination. Our plan for the formation of 32 Bible Associations in this city and its suburbs, is prosecuted with success; and it will doubtless be speedily and successfully adopted in the surrounding cities. The surrounding cities are all furnished with Bible Societies; and, since my letter of December, our Institutions of this description in the Netherlands have increased to 32, as enumerated in the margin."

So far, then, as the conduct of other nations in this concern constitute a precedent for us, we see them, in several instances, extending the sphere of their operations, and converting limited into National Institutions. We find this change attended with the most beneficial effects; and promising others, of still greater importance to the interests of revealed truth. Surely this affords ground for encouragement, that a like proceeding on our part would, if judiciously managed, through the blessing of Heaven, be followed by like happy consequences. Not that any particular Society should form the basis of the one proposed; but that, following the principles of our representative government, and the precedent already set us in the establishment of our National Government, our National Bible Institution should rest on the suf-

frages and confidence of the many Societies already existing, or that may hereafter be formed in the several States of the American Union.

WYCKLIFFE.

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Extracts from the fourth Annual Report of the New-York Religious Tract Society.

(Continued from page 43.)

WITH respect to a considerable portion of the Tracts, which they have circulated during the year past, the Board have pursued a new and more general method of distribution. The Chairman of the Distributing Committee was directed to send to many of the Clergy and Laymen, in different parts of this and the two adjoining States, a printed Circular, respecting their co-operation in extending through their respective villages, "the knowledge and the comforts of the Gospel of Salvation;" and "soliciting their agency in receiving in behalf of the Society, and remitting to its Treasurer, such sums as any persons, favourable to the institution, might see proper to grant for the promotion of its objects." He was also directed to accompany each Circular with two copies of the last Annual Report, and two hundred assorted Tracts, for gratuitous distribution. This method was adopted for the purpose of securing a more general distribution of Tracts, and with the hope of drawing the attention of the public to the funds of this Society, and thus augmenting the means of its usefulness. Of these Circulars, nearly *one hundred* were sent to gentlemen in various parts of the country; and in return, a few small donations have been transmitted to the Chairman, and a number of very respectable names added to the list of annual contributors.

In publishing the last Annual Report, the Managers added an Appendix of nearly thirty pages, embracing many interesting Extracts, from the Correspondence of the London Tract Society, exhibiting the great benefit which has resulted from the distribution of Religious Tracts. The Report, accompanied with this Appendix, has been extensively circulated; and there is reason to believe, and the Board would mention it with gratitude, that this publication, through the blessing of God, has been in some measure instrumental, in exciting a more than ordinary attention to the importance of this mode of disseminating Divine Truth.

The Board have the pleasure to announce, that, since our last Annual Meeting, a number of Auxiliary Tract Societies have been established in this State, and in other parts of our Country.

In August last, the Managers were officially informed of the establishment of an institution at Utica, "composed of persons of both sexes, and denominated THE AUXILIARY TRACT SOCIETY OF UTICA." A letter from Mr. ERASTUS SHEPARD, the Secretary of that Society, announcing its formation, and enclosing a copy of its Constitution, thus explains its intended mode of operation:—"In complying with my instructions from the Society, of which the enclosed is the Constitution, I have the honour to inform you, that it is the design of this Society, to act as auxiliary to the *New-York Religious Tract Society*, if it shall receive your approbation and patronage. The utility of distributing Religious Tracts, is generally acknowledged by those whom we have consulted; and it is with pleasure I am able to add, our prospects are truly flattering. As soon as our funds can be sufficiently collected, they will be forwarded to your Treasurer; and I am directed to request your Society, as soon as such funds shall have been received, to transmit as extensive an assortment of Tracts as they will purchase, to Messrs. Camp, Merrill & Camp, Booksellers at Utica, who are duly authorized to transact business, as our Agents, with the Parent Institution."

In the month of October, a letter was received from Mr. CHESTER HAYDEN, Secretary of a Society, recently established at Rome, in the county of

Oneida, from which we extract the following passage: "A quantity of Tracts from your Society, received in this county last Summer, have excited considerable interest; and a desire to co-operate with you, in diffusing Gospel Truth, has induced the formation of a Society in this place, called **THE ROME TRACT AND MISSIONARY SOCIETY**. Although we here enjoy the stated ordinances of the Gospel, yet we have no doubt that your Tracts would be very useful in this place, while to the North, and West, there is a large field for usefulness. Between this and Lake Ontario, a distance of 60 or 70 miles, there is, I believe, but one settled Minister, though the country is generally settled, and a number of Churches formed. It is our intention, as soon as we shall receive a quantity of Tracts, to send some into that quarter for distribution; and to urge the formation of Auxiliary Societies, in the hope, that thus the *bread of life* may be distributed to *every creature*, where the usual means of Grace are not enjoyed. At present, however, our means are too limited for so extensive a field."

In the course of the summer, two **FEMALE TRACT SOCIETIES** were formed in the neighbourhood of this city: the one at Brooklyn, and the other at Flatbush. The former have purchased at our Depository 3000 Tracts, amounting to 46 dolls. 45 cts.; and the latter has paid into the hands of our Treasurer one hundred dollars, reserving to itself the right of drawing on the Depositories for tracts to that amount, as occasion may require. This Society has already drawn for 2655, amounting to 33 dolls. 64 cts.

An **AUXILIARY TRACT SOCIETY**, has lately been instituted at South Salem, in the county of West-Chester. No official account of its formation, however, has yet been received.

In the month of July, the Board received official information of the establishment of a **FEMALE TRACT SOCIETY** in Providence, Rhode Island. From the letter of Miss **CELIA KINGMAN**, the Secretary of the Society, announcing its formation, we have the pleasure to present the following extract:—"We have recently established a Society for the distribution of Religious Tracts in Rhode Island, styled '**THE PROVIDENCE FEMALE TRACT SOCIETY**;' and trust you will excuse the liberty we take in addressing you. Our object is to inquire the terms on which you can supply us with Tracts; and to entreat your earnest supplications, that, while such extensive exertions are making for the diffusion of Christian knowledge, this little State may rise and shine—may behold salvation as the day-spring from on high—and may no longer be remiss in uniting its efforts with the friends of the Redeemer, for the dissemination of his truth." A second letter from the Secretary of that Society contains an order for the purchase of 2800 Tracts; and a third announces the pleasing information, that several other Tract Societies had recently been formed in different parts of that State; and that the Providence Tract Society had sent two or three pious Students of the College to a destitute part of the state, not only to distribute Tracts, but also to pass their College vacation in communicating religious instruction to the poor and the ignorant.

In December, an institution was formed at Augusta, in the state of Georgia, entitled "**THE GEORGIA RELIGIOUS TRACT SOCIETY**." It embraces the whole of that State; and promises to be extensively useful, throughout the Southern frontier of our country.

A very interesting letter, from an elderly and pious Lady in Hanover, New-Jersey, was received by a Member of this Society in the month of July, stating, that a bundle of our Tracts, and two copies of our last Annual Report, which had been sent to her Pastor for gratuitous distribution, had been circulated in that neighbourhood, and read with great avidity and attention. In this letter, the Lady expresses her gratitude for a copy of the Annual Report, which had been put into her hands. She observes, that she "cannot describe the exercises of her heart on reading it," and that "it was indeed a message from God to her poor soul." She mentions, that it had been also read, with interest and profit, by some of her female neighbours; and had proved the means of exciting them to the immediate establishment of an **AUXILIARY**

TRACT SOCIETY in that village. In the same letter, she desires her friend to call on the Board of Managers for a supply of Tracts for her new Society, and adds—"Ask them to send me a few of their Reports, that I may lend them, as the one I had, has gone on to another Congregation; and I believe that the Lord is with it, and that it will do wonders. Tell them, that we shall look to them, as our Parent Society. We are willing to be Agents, or Assistants, or any thing, if we can only aid in buying and distributing these little precious Messengers."

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From the Newark Centinel.

MR. TUTTLE,

SIR—It is with diffidence, though by the advice of many friends, that *The Female Cent Society* make a communication to the public through your paper. This Society was instituted in 1809. By the constitution, each subscriber is bound the first year to pay 75 cents, and every succeeding year 50 cents. Their number is at present 203. By an accurate calculation from their records, it appears that the sum of \$767 has been received by their Treasurer; all of which, with the exception of about *eight dollars*, the Society have expended: having distributed 250 Bibles and Testaments, 1840 religious books of various kinds, 1097 New-England Primers, and 7188 Tracts, excepting a few now on hand. The poor and destitute in Newark and its vicinity, have not alone been the objects of notice by the Society. Their records, and several very interesting letters addressed to them, show, that many Missionaries of the cross, as well as other pious persons, have distributed through the adjacent counties, and in their tours through the States of New-York and Ohio, many of their books and Tracts, apparently with the most happy results. Two Cent Societies have been formed in other villages, by the advice and in consequence of small donations from this Society. \$25 were granted to a Missionary, itinerating through the destitute parts of our country, to aid him in his extensive, liberal, and important plans of instructing the youth and children among the poor and ignorant classes of society. \$48.35 were expended in the schooling of poor children in this town, before the late regulations of the charity school; \$13.80 for printing and binding books; \$35 appropriated towards the education of a poor, pious, and promising youth. The Sunday Schools in this place have been liberally supplied with books, and encouragement given to others formed in several neighbouring villages, by small donations of books and Tracts.

The very pressing calls of the increasing number of Sunday Schools, and the low state of the funds of the Society,

are their only apology for troubling the printer and the public with the above history of facts. It is hoped that a pious and liberal community will deem the Society worthy of their patronage; and being convinced that their sphere of usefulness may be enlarged by an increase of funds, will, by donations or otherwise, afford the requisite aid,---relying on the Divine promise, *that if they cast their bread on the waters, they shall find it after many days. Freely have ye received, freely give.*

April 6, 1816.

By order of the Society,
H. WARD, *Secretary.*

Extract of a letter from Mr. Barker, one of the Missionaries on his way from the Cape [of Good Hope] to Lattakoo, dated Hooge Kraal, August 14, 1815.

HONOURED FATHER,

WE received much kindness from many friends at Cape Town, and our God has not forsaken us in the wilderness, but has provided friends here, so that we have not lacked any good thing. We spent one night with Mr. Roos, one with Mr. Vos, one with Mr. Koster at Zwellendam, one at brother Seidenfaden's, and a Sabbath at the house of a preaching farmer (a little to the left immediately after we crossed the Brak River); and I never spent a more comfortable day in my life. It was astonishing to see so many people come together on Saturday evening, but more surprising to think where they came from; some in wagons, whole families, and some on horseback. I suppose there were 60 white people; but what added lustre to the sight was, about 70 blacks, Hottentots and slaves, joined them in the worship of God. This is, in part at least, the fruit of brother P.'s labours among the farmers, which, blessed be God, appear not to have been in vain. In Hooge Kraal, things wear a pleasing aspect, and I hope and believe great good is doing. The Spirit of the Lord seems to be poured out upon them.

You, my venerable fathers in England, sometimes speak of the effects of the Gospel among the Heathen, but you should come here and see it. Our Lord says, 'The kingdom of heaven suffereth violence,' but where is this seen? Blush, O heavens! that so little of it is known in Europe; but, thanks be to God, here it is seen. I think the Hottentots may be said to 'Strive to enter in at the strait gate.' Their concern for their souls does not leave them when they leave the house of God. Some are to be found in bushes, some flat on the ground, and others collected together in their huts praying. Their prayers in public are very simple and very fervent. It would set your soul on fire, as it does mine, to hear them thank God for bringing his word over the great waters, and pray for the good friends in the far land. One who prayed in the school this morning, prayed that God would think upon the great and good friends in the far land who thought on them, and sent them a teacher; and who think it not enough to send teachers so far, but are now sending some a great way further to their brethren.

The people are not mere enthusiasts in religion, but for Hottentots, are very industrious also; and brother P. sets them an example in industry. He has built a very neat chapel; but for himself he has only a very small hut.

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TO CORRESPONDENTS.

"ISAIAH" was received too late to be inserted this week. It shall appear in our next number.

We have on hand several pieces of original poetry, which have been necessarily excluded by other matter which we could not so well defer. *Ed.*